

the Turks. Every Turkish soldier shot three arrows after spurring his horse at full gallop. The first arrow went off the string when the horse was taking speed; the second was aimed at a parallel position; and to shoot the third arrow the rider turned his face to the rear and wheeled his entire body on the saddle. The author of *Hidayat ur Rami* wrote separate chapters on the Turkish method of archery. He said that the Turks were trained from the stage of childhood and their method was really difficult to acquire unless the exercise started at the early age.

Saiyed Mir Alavi gave evidence of his knowledge of the topography and climate of Bengal in two chapters of the book. In the chapter devoted to shooting under the cover of shield he said that the method was more familiar in Bengal due to dense jungles in that land. The cover of shield provided additional safety but the soldier stood on his knees. Again, the reference of Bengal was made when he discussed the technique of flying shot. The performance of the people of Bengal was poor as compared to the Turks and Persians, not because the Bengalis were less sturdy, but due to climate factor. He explained that dry climate enabled the arrow to fly faster and cross longer distance, whereas humidity was an adverse factor. The Arabs and the Turks, so also the Persians, could throw their arrows at a maximum distance of one thousand yards, which was not possible in Bengal as the atmosphere remained damp in most parts of the year.

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Indo-Iranica, 37 (1984) s. 49-63.

THE BIBLIOGRAPHY OF ASAF A. A. FYZEE

By DR. FARHAD DAFTARY, Ph.D.

The death of Professor Fyzee in October 1981, after a prolonged illness in Bombay, at the age of eighty-two, has taken from our midst an eminent Indian Islamologist, and the last of the modern pioneers in Ismā'ili studies. He was the foremost contemporary authority on Ismā'ili jurisprudence and a leading specialist in the field of Islamic law in general, especially as administered in India where it is known as Anglo-Muhammadan law.

Asaf Ali Asghar Fyzee (Fayḍī) was born in Matheran, near Poona, on 10 April, 1899. He received his early education in the city of Bombay. Subsequently, he studied law at St. Xavier's College, Bombay, leading to the LL.B. degree. In 1922, in accordance with his family tradition Fyzee went to England and entered St John's College, Cambridge, from where he eventually received his M. A. degree. During his stay at Cambridge he secured a First Class in both parts of the Oriental Languages Tripos with Arabic and Persian as subjects. At the same time, he had the privilege of studying Persian under the renowned Iranologist Reynold A. Nicholson (1868-1945), and distinguished himself academically as Foundation Scholar, Taylor Research Student and McMahon Law Student. Upon the completion of his legal studies in 1925, Fyzee was called to the Bar from the Middle Temple and he became a Barrister-at-law.

Fyzee returned to India in 1926, and embarked on his legal career as an advocate in the Bombay High Court. It is interesting to recall that this same Court had investigated the controversial Āghā Khān Case, culminating in the famous legal judgement of 1866. Meanwhile, in 1929, Fyzee had started teaching law at the Government Law College, Bombay, where he became the Principal and Perry Professor of Jurisprudence during 1938-47. It is a testimony of Fyzee's public esteem that, after the independence of India, he was designated as his country's Ambassador to Egypt, where he served from 1949 to 1951; and in 1952, he was appointed to the Union Public Service Commission, New Delhi. From 1957 to 1960, he was the Vice-Chancellor of the University of Kashmir at Srinagar. Soon afterwards, he retired from public life and devoted his time completely to teaching and writing, which took him to many institutions both inside and outside of India. In the 1950s Professor

Taeschner, Fr. "Futuwwa." In *Encyclopaedia of Islam*, new ed., vol. 2, pp. 961-969. Leiden, 1960-.

AMIRA EL AZHARY SONBOL

FYZEE, ASAF ALI ASGHAR (1899-1981), Indian educator, public official, and internationally known writer on Islamic law. Fyzee was born at Matheran near Bombay on 10 April 1899 into a Sulaimānī Bohora family. The Bohoras are mainly concentrated in western India and are descendants of Hindu converts and Yemeni Arabs. They supported al-Musta'li's (r. 1094-1101) claim to succeed his father al-Mustanshir as the Fāṭimid caliph.

Fyzee was educated at St. Xavier's College, Bombay (B.A. and LL.B.) and St. John's College, Cambridge, where he received a double first in Oriental languages (1925) and was subsequently called to the bar. He married the writer Sultana Asaf Fyzee, daughter of Kazi Kabiruddin and an active supporter of the Muslim Ladies Club.

For nearly a decade from 1938 Fyzee was the principal of Government College, Bombay, and Perry Professor of Jurisprudence. From 1947 to 1949 he served as a member of the Bombay Public Service Commission and in 1949 was appointed as Indian ambassador to Egypt and minister plenipotentiary to Syria, Lebanon, and Jordan. From 1952 to 1957 he served as a member of the Union Public Service Commission. Subsequently he held visiting professorships at McGill University and the University of California at Los Angeles. He also served as the vice-chancellor of Jammu and Kashmir University.

Fyzee received honors both at home and abroad. He was made an honorary member of the Arabic Academy in both Cairo and Damascus. He served as president of Anjuman Taraqqī-i Urdu and as honorary secretary of the Islamic Research Association. In 1962 he received the award of Padma Bhushan from the Indian government.

Fyzee's fame rests primarily on his numerous writings on Islamic law. His most famous work, *Outlines of Muhammadan Law*, is characterized by a modernistic and radical approach to the subject but is also sensitive to Muslim sentiments, a balance that others who tried to emulate him found difficult to maintain. He argued that in order to understand the system of Islamic jurisprudence, one ought to be familiar with the historical and cultural background of the law. By the time the second edition of his book was published, Joseph Schacht's *Ori-*

gins of Muhammadan Jurisprudence (Oxford, 1950) had already appeared. Fyzee was impressed by Schacht's thesis and, in a revised introduction to the *Outlines*, suggested that the views of Goldziher, Bergstraser, and Schacht seemed to have superseded earlier positions such as those of Abdul Rahim, a judge of the Madras High Court, who in 1907 gave the Tagore Lectures at Calcutta University which were later published as *The Principles of Mohammedan Jurisprudence* (London, 1911). Islamic law, Fyzee suggested, is the result of a continuous process of development over fourteen centuries and should not be seen as a systematic code. Fyzee agreed in part with Schacht's thesis that pre-Islamic customs and elements of Roman law influenced the development of Islamic jurisprudence, but he accepted Schacht's arguments only with some reservations. Fyzee was aware of the inappropriateness of the term "Muhammadan" law and apologized for using it, arguing that for him it denoted those aspects of Islamic law that were applicable in Indian courts.

Like the famous poet-philosopher Muhammad Iqbal, Fyzee called for a reinterpretation of law (*ijtihad*) that would bring the law into conformity with the perceived needs and realities of modern existence. Given such apparent similarity of views, it is important to remember that whereas Iqbal's call for reinterpretation was based essentially within a traditional Islamic paradigm, Fyzee's desire was in part a concession to modern demands. Impressed by the Turkish Revolution and the experiments at codification of law in various Middle Eastern countries, Fyzee veered dangerously close to suggesting a uniform civil code for India. Only his caution as a public figure and as a scholar sensitive to his subject kept him from openly advocating it.

Fyzee is an outstanding example of that generation of Indian Muslim scholars who on one hand were struggling to distance themselves from an earlier apologetic trend of writing and on the other felt a powerful pull toward the Western tradition of critical scholarship—to the extent that, ironically, they often adopted the conclusions of these modern researchers uncritically.

As a brief systematic textbook, the *Outlines of Muhammadan Law* is a valuable introduction to Islamic personal law as practiced in India, and it continues to have much utility. However, despite the author's sincere understanding of the subject, some of its assumptions about Islamic jurisprudence are questionable and its perspective at times too reliant on the Western scholarship of Fyzee's contemporaries.

that period to their minds, but rather led them to the paths of escape from the painful reality of their present to the pleasant memories of their glorious past.

The period was not completely ignored. A few works have dealt with it, although they also reflect the traditional weakness of Arab and Muslim historical writings. Furthermore, for the most part they are provincial, not catholic. Works which treat of the history of a particular country, as al-Suyuti's *Husn al-muhadarah fi akhbar misr wa al-qahirah* [*Eloquent discourses on the history of Egypt and Cairo*] and al-Maqrizi's *Khitat*, or a particular dynasty, as 'Imad al-Din al-Isfahani's history of the Seljuks, or of a particular city, as Ibn al-Shihnah's *al-Durr al-muntakhab fi ta'rikh halab* [*Selected gems on the history of Aleppo*], are all very interesting and useful. But they fail to relate their subject to the general current of Arab and Muslim history, a failure due primarily to the breakdown of the political unity of the Arab and Muslim world.

Nevertheless, the study of this neglected period is important and essential, because it is organically linked to the Arab and Muslim present, explaining its background and offering perhaps the only clue to the backwardness of the Arabs and Muslims, to their deplorable material and spiritual stagnation.

VI

An intellectually honest study of Arab and Islamic history is not likely to come about unless the primary prerequisite for its existence also obtains. This prerequisite is freedom of thought, expression, and dissemination — a freedom which enables any responsible person to investigate any problem, think his findings through to their logical conclusion, and disseminate the results of his labors among the reading public without obstacles, and without being persecuted or deprived of his position, assaulted, jailed, and sometimes subjected to physical injury. It is a painful fact that freedom of thought in the Arab and Muslim world is at present in the midst of a most serious crisis. Governments which do not derive their authority from the consent of the people and which buttress their power with all the paraphernalia of tribal despotism; religious leaders bred on ignorance and breathing out fanaticism; political demagogues; and foreign vested interests in these lands, all fear free scientific investigation because it exposes conditions as they really are, enlightens the public mind, and ultimately undermines the position of the oppressor, native and foreign alike.

Finally, side by side with this freedom of thought, expression, and dissemination enjoyed by Arab and Muslim historians, the history they write, if it is to appeal to Muslim youth, keep their interest, and claim their intelligent loyalty, must have qualified teachers, trained scholars consecrated to intellectual honesty, and publishers concerned with the promotion of knowledge rather than popular favor and personal prosperity at any cost.

ISLAMIC LAW AND THEOLOGY IN INDIA

Proposals for a Fresh Approach

Asaf A. A. Fyzee

I

THE FOUNTAINHEAD of both law and religion in Islam is God. This fundamental dogma is the basis of the close relationship between *shari'ah* and *fiqh*; namely, the law conceived as morality and the law conceived as positive law. There can therefore be no clear-cut distinction between law and religion. Although all modern scholars beginning with Snouck Hurgronje,¹ have noted this dual aspect of Islamic law, we have still no critical and exhaustive examination of the implications of this unity in duality; but a preliminary survey for a modern approach has been attempted in my paper, "Law and Religion in Islam."²

A modern critical discussion must proceed to examine the theological dogma and the legal fiction that God is the author of law, both in its historical and in its philosophical aspects; it must show why amongst the Semites (in particular the Jews and the Arabs) the law was especially considered as of divine origin; what its later implications were; how gradually, under the impact of comparative jurisprudence, modern theories of law, political theories, cultural development, and international relations, Islamic society must necessarily begin to make a clearer distinction between sacred law (*shari'ah*) and secular law (*qanun*); and why it will have to evolve a proper critique of the *fiqh* from this angle.

This paper is not an exhaustive historical survey; it is merely an attempt to propound a modern Indian approach to an age-long problem. It is an

¹ For a classical discussion, see *Talwih* of Taftazani (Cairo ed.), vol. 1; this relates to Sunni *fiqh*. The Shi'i counterpart will be found in *Ma'alim al-din fi al-usul* by Hasan b. Zayn al-Din b. Ali b. Ahmad al-'Amili (Tehran, 1312 A.H.). There are many modern discussions, a summary of which will be found in my *Outlines of Muhammadan Law* (New York, 1949) pp. 13 ff. (hereafter referred to as *OML*).

² *Journal of the Bombay Branch Royal Asiatic Society*, vol. 28 (1953), pp. 29-48.

♦ ASAF A. A. FYZEE, B.A., LL.B. (Bombay); M.A. (Cantab); of the Middle Temple, Barrister-at-Law, was formerly Principal and Sir Erskine Perry Professor of Jurisprudence at the Government Law College, Bombay. He has served as Ambassador of India in Egypt and since 1952 as Member, Union Public Service Commission, New Delhi. The article here presented was written as a paper submitted to the Colloquium on Islamic Culture at Princeton University, September 1953.

I would suggest that both are to be associated with the emergence of Mecca as the site of the Muslim sanctuary. Although, in the later Middle Ages, Jeddah came to acquire a role as an entrepot in the trade between the Mediterranean and the Far East, and thus came to have some importance in its own right⁴⁰, generally it has been important only as the port of Mecca. One would expect, therefore, that its fortunes would be closely connected with those of Mecca. As has been noted, there is no reliable indication that Jeddah had any importance before Islam, and it may be that its origins are to be put in the early Islamic period. It seems natural to associate it with the growing importance of Mecca at the same time. As for al-Shu'ayba, if it was indeed the port of Mecca in the Jāhiliyya, then its disappearance without trace seems to indicate that it must have been small and unimportant, and this too could throw light on the status of Mecca before Islam. It is true, though, that the commonly accepted view of Mecca as a major commercial centre in the Jāhiliyya stresses the importance of land routes and so there may have been no need for a major sea port. Alternatively, the explanation that al-Shu'ayba was the port of Mecca may be without any historical basis, an attempt to explain something which was no longer understood. It could be that material referring to al-Shu'ayba, but having no original connexion with Mecca, has been adapted by Muslim tradition and made to relate to the Meccan sanctuary. In that case al-Shu'ayba would be a remnant of an early stage of Muslim tradition which has not been assimilated.

⁴⁰ *Encyclopaedia of Islam*², article «Djudda»; W. Heyd, *Histoire du commerce du Levant*, Leipzig 1885, i, 36.

NOTES ET DOCUMENTS

PROFESSOR ASAF A. A. FYZEE (1899-1981)

BY

FARHAD DAFTARY

The death in October 1981, of Professor Asaf Ali Asghar Fyzee (Fayḏī), at the age of eighty-two took from our midst an eminent Indian Islamologist and a leading specialist in Islamic law, especially as administered in the Indo-Pakistani subcontinent. He was also the last of the pioneers in modern Ismā'īli studies.

Asaf Fyzee was born in Matheran, near Poona, on 10 April 1899. He received his early education in the city of Bombay, where he later read law at St. Xavier's College, leading to the LL. B. degree. In 1922, following his family tradition he went to England and entered St. John's College, Cambridge. There, he secured a First Class in the Oriental Languages Tripos with Arabic and Persian as subjects. At the same time, he distinguished himself by being elected Foundation Scholar and Taylor Research Student. At Cambridge, he had the privilege of studying Persian under the famous orientalist Reynold A. Nicholson (1868-1945), who inspired a lifelong love for Persian literature in his young Indian pupil. In 1925, Fyzee was called to the Bar from the Middle Temple and became a Barrister-at-law.

Fyzee embarked on his legal career in 1926, as an advocate in the High Court of Bombay, a post he held until 1938. Meanwhile in 1929, he had started his academic life by teaching law at the Government Law College, Bombay, where he was to become the Principal and Perry Professor of Jurisprudence during 1938-47. It is an indication of Fyzee's public prestige that, after the partition of India, he was designated as his country's ambassador to Egypt, where he served from 1949 to 1951; and, in 1952, he was appointed as member of the Union Public Service Commission, New Delhi. From 1957 to 1960, he was the Vice-Chancellor of the University of Jammu and Kashmir at Srinagar, another prestigious position. Soon afterwards, Fyzee retired from public life and devoted his time exclusively to teaching and writing, which took him to many institutions both inside and outside of India. In the 1950's, he had lectured as a visiting professor at several universities in the United States and Canada. During 1962-63, he held a Commonwealth Fellowship in his old college at Cambridge; and subsequently, he delivered lectures at the Indian Institute of Advanced Study, Simla, and at the universities of Gujarat and Mysore, amongst others.

Asaf Fyzee co-operated with many learned societies and journals. During 1929-49, he was on the managing committee on the Bombay Branch of the Royal Asiatic Society, and the joint-editor of the Branch's Journal. From 1933 to 1949, he acted as the honorary secretary of the Islamic Research Association. He was, from 1938, a member of the Royal Asiatic Society; and for many years, until 1980, he was on the editorial board of *Islamic Culture*. He also had the distinction of being an original associated member on the executive committee of the edition of the *Encyclopaedia of Islam*. Many honours were bestowed on Fyzee. Amongst others, in 1956 he was elected Corresponding Member of the Arabic Academy, Damascus, and also had the rare privilege of being awarded Padma Bhushan in 1962 by the President of India.

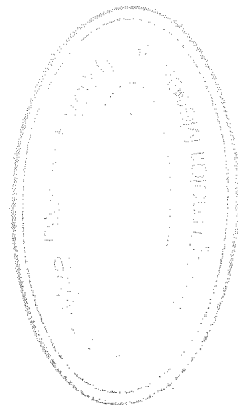
of the twentieth century by Giuseppe Caprotti (1869–1919), Ivan I. Zarubin (1887–1964) and others.²⁷ In particular, a number of Nizārī texts were collected from Shughnān, Rūshān and other districts of Badakhshān (now divided by the Oxus River between Tajikistan and Afghanistan) and studied by Aleksandr A. Semenov (1873–1958), the Russian pioneer in Ismaili studies from Tashkent.²⁸ The Ismaili manuscripts of Central Asian provenance found their way to the Asiatic Museum in St. Petersburg, now part of the collections of the Institute of Oriental Studies there. However, by 1922, when the first Western bibliography of Ismaili writings was prepared by the foremost French pioneer in Shi'ī and Ismaili studies, Louis Massignon (1883–1962), knowledge of European libraries and scholarly circles about Ismaili literature was still very limited.²⁹

Modern scholarship in Ismaili studies was actually initiated in the 1930s in India, where significant collections of Ismaili manuscripts have been preserved by the Ismaili Bohra community. This breakthrough resulted mainly from the pioneering efforts of Wladimir Ivanow (1886–1970), and a few Ismaili Bohra scholars, notably Asaf A.A. Fyzee (1899–1981), Ḥusayn F. al-Hamdānī (1901–1962) and Zāhid 'Alī (1888–1958), all of whom based their original studies on their family collections of manuscripts.³⁰ Asaf Fyzee, who studied law at Cambridge University and belonged to the most learned Sulaymānī Ṭayyibī family of Ismaili Bohras in India, in fact, made modern scholars aware of the existence of an independent Ismaili school of jurisprudence. Among his numerous publications on the subject,³¹ Fyzee produced a critical edition of al-Qāḍī al-Nu'mān's major work, *Da'ā'im al-Islām*, which served as the legal code of the Fatimid state and is still used by the Ṭayyibī Ismailis of India, Pakistan, Yaman and elsewhere. Ḥusayn al-Hamdānī, belonging to an eminent Dā'ūdī Ṭayyibī family of scholars with Yamanī origins and who received his doctorate from London University, was a pioneer in producing a number of studies based on Ismaili sources, calling the attention of modern scholars to the existence of this unique literary heritage. Zāhid 'Alī hailed from another learned Dā'ūdī Bohra family and was for many years the principal of the Nizām College at Hyderabad after receiving his doctorate from Oxford University, where he produced a critical edition of the *Dīwān* of the Ismaili poet Ibn Hānī' as his doctoral thesis. He was also the first author in modern times to have produced in Urdu, on the basis

of a variety of Ismaili sources, a scholarly study of Fatimid history and a work on Ismaili doctrines.³²

Wladimir Ivanow, who eventually settled in Bombay after leaving his native Russia in 1917, collaborated closely with the above-mentioned Bohra scholars and succeeded, through his own connections within the Khoja community, to gain access to Nizārī literature as well. Consequently, he compiled the first detailed catalogue of Ismaili works, citing some 700 separate titles which attested to the hitherto unknown richness and diversity of Ismaili literature and intellectual traditions. The initiation of modern scholarship in Ismaili studies may indeed be traced to the publication of this very catalogue in 1933, which provided a scientific frame for further research in the field.³³ In the same year, Ivanow founded in Bombay the Islamic Research Association with the help of Fyzee and other Ismaili friends. Several Ismaili works appeared in the series of publications sponsored by the Islamic Research Association which was subsequently transformed into the Ismaili Society of Bombay. Ismaili scholarship received a major impetus through the establishment in 1946 of the Ismaili Society under the patronage of Sulṭān Muḥammad Shāh, Aga Khan III (1877–1957), the forty-eighth imam of the Nizārī Ismailis. Ivanow played a crucial role in the creation of the Ismaili Society whose various series of publications were mainly devoted to his own monographs as well as editions and translations of Persian Nizārī Ismaili texts.³⁴ He also acquired a large number of Persian and Arabic manuscripts for the Ismaili Society's Library, which were transferred to The Institute of Ismaili Studies Library in London during the early 1980s.

By 1963, when Ivanow published a revised edition of his Ismaili catalogue, many more sources had become known and progress in Ismaili studies had accelerated considerably.³⁵ In addition to many studies by Ivanow and the Bohra pioneers in the field, numerous Ismaili texts now began to be critically edited by other scholars, preparing the ground for further progress in this relatively new area of Islamic studies. In this connection, particular mention should be made of the Ismaili texts of Fatimid and later times edited together with French translations and analytical introductions by Henry Corbin (1903–1978), published simultaneously in Tehran and Paris in his 'Bibliothèque Iranienne' series,³⁶ and the Fatimid texts edited by the Egyptian scholar Muḥammad Kāmil Ḥusayn (1901–1961) and



Fyzi

Khuda Bakhsh Annual Lectures, 1969

Khuda Bakhsh Annual Lectures are delivered every year by some eminent scholar of Persian, Arabic or Islamic Studies. The Inaugural Lecture of the series was delivered by Prof. A.A.A. Fyzee in 1969.

Prof. ASAF ALI ASGHAR FYZEE (1899-1982) was educated at St. Xavier's College, Cambridge, where he secured a first class in Oriental Languages Tripos with Arabic, Persian and Islamic History as subjects. While at St. John's he was elected MacMahon student and Foundation Scholar.

Called to the bar by the Middle Temple in 1924, Mr. Fyzee began his legal career at the Bombay High Court in 1925. Between 1938 and 1947 he was Perry Professor of Jurisprudence and Principal Government Law College, Bombay. He was a member of the Bombay Public Service Commission during 1947-49 and in 1949 he was appointed Ambassador in Cairo. He returned to India in 1951 and was appointed Member Union Public Service Commission, New Delhi. From 1957 to 1960 he was Vice-Chancellor, University of Jammu & Kashmir. He was awarded PADMA BHUSHAN by the President of India in 1962. During the year 1962-63 he held a Commonwealth scholarship at St. John's College, Cambridge as Commonwealth (visiting) Fellow, with the status of University Professor.

Among his works, the "Outlines of Muhammadan Law", "A Modern Approach to Islam", "Compendium of Fatimid Law" and "Cases in the Muhammadan Law of India & Pakistan" may be mentioned. He has also edited the chief legal text of the Ismailis, the "Da'a'im-ul-Islam".

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Lecture—I

Middle Eastern Studies

THE term "Middle East" is often considered objectionable, first, because it reminds us of the days of European military domination; secondly, because it is inexact, and thirdly because our own Ministry of External Affairs has dropped it in favour of "West Asia." For our purposes, however, it is a convenient expression of such common use in books and periodicals of all European and Oriental languages that a departure from common usage would seem to be pedantic. And I am fortified in my view by what Professor Bernard Lewis (University of London), that brilliant historian of Modern Turkey and the Near East, says:

"The term Middle East was invented in 1902 by the American Naval Historian, Alfred Thayer Mahan, to designate the area between Arabia and India, with the centre - from the point of view of the naval strategist—in the Persian Gulf. This new geographical expression was taken up by *The Times* and later by the British Government, and together with the slightly earlier term "Near East", soon passed into general use. Both names are recent but not modern, both are relics of a world with Western Europe in the centre, and other regions grouped around it. Yet in spite of their obsolete origin and parochial outlook both terms, the "Middle East" in particular, have won universal acceptance, and are now used to designate this region even by the Russians, Africans and Indians - for whom it lies south, north or west - even strangest of all, by the peoples of the Middle East themselves (the author has in mind the phrase commonly used in Arabic literature, *al-sharq al-awsat*). So useful has the term been found that the area of its application, as well as its use, has been vastly extended—from the original coastlands of the Persian Gulf to a broad region stretching from the Black Sea to Equatorial Africa and from India to the Atlantic"⁽¹⁾.

(1) Bernard Lewis, *The Middle East and the West* (Weidenfeld and Nicolson, London, 1963/4), 1.

writings include *Religione dei yeidi* (1930). He died in Roma, 17 December 1962. Casati; Chi è, 1928-1961; DizBI; Vaccaro

Furlong, Charles Wellington, born 13 December 1874 at Cambridge, Mass., he studied art in the United States and France, and served in the U.S. Army for thirty-five years, retiring with the rank of major. Before and after the first World War, he led expeditions to Turkey and Tripolitania. After the War, he served as a military observer and intelligence officer in the Balkans and the Near and Middle East. His writings include *Tripoli in Barbary* (1911), and *Gateway to the Sahara* (1914). He died on 9 October 1967. Master (2); Shavit; WhAm, 4; WhAmArt 85

Furlonge, Sir Geoffrey Warren, born 16 October 1903, he entered the Levant Consular Service in 1926 and served more than thirty years in the Middle East and Africa, twelve years of which he spent in an almost continuous period in Beirut. His writings include *The lands of Barbary* (1966), and *Palestine is my country; the story of Musa Alami* (1969). He died 15 August 1984. ConAu, 114; *Who was who*, 8

Furnestin, Jean, he received a doctorate in 1945 from the Université de Marseille for his thesis, *Contribution à l'étude biologique de la sardine atlantique*. In 1952, he was a director of the Institut des pêches maritime du Maroc. His writings include *Ultra-sons et pêche à la sardine au Maroc* (1953). NUC, pre-1956

Furon, Raymond Louis Charles, born 29 March 1898 at Beaumont-le-Roger (Eure), he studied geology and received a doctorate at Paris in 1926. He was for over twenty years a deputy director of the Museum national d'histoire naturelle, Paris, and thereafter a professor at the Faculté des sciences de Paris. He was a member of the Académie des sciences d'outre-mer and led missions to Afghanistan, Africa, Iran and Turkey. His writings include *L'Afghanistan* (1926), *La Perse* (1938), and *L'introduction à l'histoire de la terre* (1970). Au&Wr, 1977; WhoFr, 1961/62-1971/72]

Furrer, Konrad, Dr., 1838-1908, he was a deacon at St. Peter in Zürich. His writings include *Wanderungen durch Palästina* (1865), and *Menschheitsfragen* (1909). GV; NUC, pre-1956

Fussman, Gérard, born 17 May 1940 at Lens (Pas-de-Calais), he was a graduate of l'École nationale supérieure, and from 1972 to 1984 a professor of Sanskrit at the Université de Strasbourg. Since 1985 he held the chair of Histoire du monde indien at the Collège de France. He was joint author of *Une collection de monnaies de cuivre arabo-sasanides* (1984). WhoFr, 1988/89-1998/99

Futaky, István, born 12 May 1926 at Nyírcsaholy, Hungary, he was a professor of Finno-Ugric languages at the Universität Göttingen from 1979 until his retirement in 1991. His writings include *Tungisische Lehnwörter des Ostjakischen* (1975), a work which was originally presented as a thesis at Göttingen in 1973. Kürschner, 1980-1996; Schwarz

Futrell, Michael, fl. 1979, he was a sometime professor of Russian at the University of British Columbia. His writings include *Northern underground; episodes of Russian transport and communications through Scandinavia and Finland, 1863-1917* (1963). NUC, 1956-1967

Fux, Herbert, born in 1925, he received a Dr.phil. in 1959 from the Universität Wien for his thesis, *Zur Frage des islamischen Einflusses auf das frühe chinesische Blau-Weiß*. In 1982, he was director of the Österreichisches Museum für Angewandte Kunst. His writings include *4000 Jahre ostasiatische Kunst; Ausstellung* (1978). LC; Schwarz

Fyldes, G. Burford, captain, M.C., fl. 1925-1928, he was in 1928 posted to the Sikh Regiment, Aden.

Fyvel, Tosco Raphael, pseud., 1907-1985 see Feiwel, Raphael Joseph

Fyzee (Faizi), Asaf Ali Asghar, born 10 April 1899 in Poona, India, he was educated at St. Xavier's College, Bombay, St. John's College, Cambridge, where he was a Foundation Scholar, and called to the bar from the Middle Temple, London, in 1924. He began practice in the Bombay High Court in 1925 and continued there until he became principal of the Government Law College and its professor of jurisprudence in 1938. After partition, he was a member of the Bombay Public Service Commission until 1949 when he was recruited for diplomatic service as ambassador in Cairo. From 1957 to 1960 he was vice-chancellor of the University of Jammu and Kashmir. After his retirement, he returned once more to Cambridge in 1962 as a Commonwealth Fellow. He died in Bombay, 23 October 1981. His writings include *The Ismaili law of wills* (1933). Cragg; JMES 14 (1982), p. 418; *Index Islamicus* (2); WhE&EA

Gaál, László (Ladislaus), born 22 January 1891 at Karcag, Hungary, he was an Indo-Iranian scholar who died at his place of birth on 13 June 1964. MEL, 1967-69